

The Brooklyn Jewish Center Review

November, 1953

MOSES

A Forgotten Tribute

By HENRY GEORGE

THE WOMAN WHO FOUND HERSELF

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Novel That Portrayed Her Life

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8:30 P.M.

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United States Senator



Senator Wayne Morse

SUBJECT

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Second Lecture

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MAURICE SAMUEL

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SUBJECT:

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8:15 P.M.

Guest Speaker



DR. SALO BARON

Distinguished Author and Professor of
Jewish History at Columbia University.

Subject

"THE CULTURAL RECONSTRUCTION
OF WORLD JEWRY"

All Welcome

BROOKLYN JEWISH CENTER REVIEW

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No. 12

Jewry Loses Its Greatest Scholar, Prof. Ginzberg

THE Jewish people have suffered a grievous loss in the death of Professor Louis Ginzberg, the world's outstanding Jewish scholar. His mastery of the entire Rabbinic literature as well as of the ancient classic culture was phenomenal, and he reminded us of those rare geniuses who have adorned our cultural history. He was the one savant recognized, and looked up to, by the scholars of all groups—orthodox, reform and conservative. He was honored by Christian scholars as well as Jewish. The late Professor George Foot Moore, of Harvard, perhaps the greatest Christian student of Rabbinic literature, admitted his debt to this sage, whom he delighted to call his master. He was the first scholar to be invited by the Hebrew University in Jerusalem to serve as Visiting Professor of Rabbinic literature, and was the only Jewish scholar to receive an honorary degree by Harvard University at its 300th anniversary celebration.

He was one of the first professors to have been chosen by the sainted Solomon Schechter for the faculty of the Jewish Theological Seminary at the time of its reorganization in 1902, and he added lustre to that institution in all these years. His influence upon the students of the Seminary is indescribable, and he won their love and affection as well as their regard.

His death creates a void in the field of Jewish scholarship which cannot be filled. Such a loss is unforgettable. We of the Brooklyn Jewish Center, all of whose

Rabbis were privileged to sit at the feet of Professor Ginzberg, offer our heartfelt sympathy to his bereaved wife and children. May our Heavenly Father grant them the comfort they so sorely need.

May they find consolation in the thought that the name and memory of this sage will live as long as the Jew will appreciate the role that *Torah*—Jewish learning—plays in Jewish life.

—DR. ISRAEL H. LEVINTHAL.

Strength, Wisdom and Vision

SHORTLY after the establishment of the State of Israel, Prime Minister David Ben Gurion, speaking on a state occasion, called upon the people of Israel to demonstrate at that juncture in Jewish history, *gevurah, tenuah, bazon*—strength, wisdom and vision. Looking back on the career of Ben Gurion as he leaves the active leadership of the Israeli government, these three words: strength, wisdom and vision, best characterize his life, thought and deeds.

As a young man he showed strength of character by emigrating to Palestine and joining with the early *halutzim* in tilling the rocky, barren soil. He remained undaunted through suffering and privation. Called to be the first Prime Minister of the new-born state he showed that he possessed one of the most important attributes of such a leader, the ability to make decisions and see them through. This quality came from that same strength of character.

The new state had then and still has, a number of divergent elements, each considering itself an independent and self-sustaining unit. This condition, in conjunction with the native Jewish trait of individualism, made Israel fertile soil for the weeds of chaos and conflict. With

great wisdom Ben Gurion was able to join together the various independent elements and parties and create some semblance of national unity. It took even greater wisdom to head a precariously balanced coalition government, which was his lot during a good part of the six years he was in office.

If he had possessed only the characteristics of strength and wisdom, history would have accorded Ben Gurion a place among the great and wise statesmen of the nations. But his was another quality—vision, which was his heritage from the ancient prophets. He envisioned Israel not as another little nation that after centuries of injustice finally came into its own, but as a nation that would become the teacher for the nations of the world in the classroom of international ethics, fulfilling the words of Isaiah: ". . . and many people shall come and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.'" For this history will accord him a place among the great Jews.

Though retiring from active leadership of the government, the example of Ben

(Continued on next page)

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"JUST BETWEEN OURSELVES"

בֵּיןנוּ לְבֵין עַצְמָנוּ "

An Intimate Chat Between Rabbi and Reader

The Chanukah History Repeats Itself

ON TUESDAY evening, December 1st, we shall kindle the first light in observance of the Chanukah festival. It is a joyous holiday, and still observed with gladness in many a Jewish home.

It recalls a victory which the Jew achieved over his enemies many centuries ago—twenty-one hundred and eighteen years ago, to be exact. It was a miraculous victory, since the Jew had to defend himself with no army and no weapons against the mightiest army of that day, one that marched victoriously through many a land.

The aim of the Graeco-Syrians was to crush the religion of the Jew, to put an end for all time to the ideals of God's teachings which the Jew cherished. And the festival brings to us the message in clearest tones that armies and physical might alone do not conquer, that truth

cannot be vanquished, that justice must eventually triumph. We still repeat on this festival the words of the prophet, who emphasized this truth. "Not by strength, and not by power, but by my spirit, saith the Lord!"

In a sense we are reliving this drama on the world scene in our own day. There is again an attempt to crush God's truth, to destroy the ideals of human freedom and liberty, which are the essence of genuine democracy. But if the democratic forces are to be triumphant, they must realize that while the strengthening of our armed defenses may be necessary, we cannot, and dare not rely on physical strength alone. The prophetic warning applies to the nations of the world as well as to the Jew—"Not by strength nor by power but by my spirit, saith the Lord." Only by clinging to the loftiest teachings of democracy, by liv-

EDITORIALS

Gurion's statesmanship in the past and the force of his personality will continue to exercise a powerful influence for good on the course of future events.

—DR. BENJAMIN KREITMAN.

"Honor A Physician"

THE dedication of a medical school by Yeshiva University is an event of great importance for American Jewry.

The physician has always occupied a place of honor in the eyes of the Jewish community. Ben Sira, who lived during the Second Commonwealth, wrote, "Honor a Physician with the honor due unto him." Famous Hebrew poets like Judah Ha-Levi and Abraham ibn Ezra were also prominent doctors. Moses Maimonides, profound philosopher, was court physician to Saladin, of Egypt. In our own day Saul Tchernichovsky, one of the greatest of modern Hebrew poets, served as a physician in Europe and in Israel.

(Continued from page 3)

The Yeshiva, by establishing a medical school, is perpetuating the tradition of "Honor a Physician." Hitherto, many brilliant Jewish students were denied admission to medical schools because of lack of room or because of bias; now they will be able to fulfill their medical ambitions.

Naming the school after Albert Einstein was indeed fitting and proper, for Einstein is not only the world's foremost scientist but is also a proud Jew who has worked zealously for the welfare of the Jewish people.

There comes to mind the prayer of the prophet Jeremiah, *Re-fa-e-nu-A-doshem V-ne-ra-fe*—Heal us, O Lord, so that we may find healing. The new medical school will aid in the divine task of bringing help and healing to those in pain and in distress.

—MORDECAI H. LEWITTES.

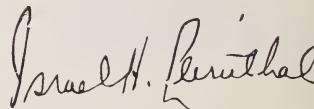
ing, and not merely preaching democracy, can we hope to achieve ultimate victory.

And this Chanukah message can also give new hope and strength to us Jews in the new struggle that is being waged against us, and against the State of Israel by the enemies who surround it and by the enemies who, alas, are still to be found in many lands.

This time the attack is not primarily—or openly—waged against the religion of the Jew, but against the new-born State of Israel, our enemies knowing that if they succeed today in crushing Israel, they could deal a death blow to all Jewry, and thus destroy the ideals of Israel's faith.

It is again a battle of the strong against the weak, of the many against the few. But we can take hope in the fact that we know we are on the side of truth and justice, that we are animated by the spirit of God and that victory must ultimately be ours. We dare not permit the feeling of despair to take hold of us; on the contrary, just when dark clouds seem to envelope us, we must gird ourselves with new strength, and in the spirit of the Maccabees, fight on until our cause triumphs and Israel is enabled to live in peace and to achieve lasting happiness for all the inhabitants of that land.

The ancient victory over the Syrians gives us new hope and new faith that Israel will achieve victory over that enemy's successors—the modern Syrians and their Arab allies, and that we will be able to celebrate a new Chanukah, which will commemorate once more the triumph of the few against the many, the weak against the strong, of those who seek peace against those who want only strife and war, of those who fight with the spirit of God against those who rely on physical strength and power alone.



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MOSES

By HENRY GEORGE

Seventy-five years ago Henry George delivered a lecture in San Francisco dealing with Moses. It has since been obscured and is known to comparatively few people. Yet it is a moving and profound tribute to Moses and a keen analysis of his leadership. The "Review" is happy to print a condensed version of this forgotten study.

Henry George was an American economist, self-taught, who became world-famous for his notable work, "Progress and Poverty," in which he outlines a system of "single tax" levies as a means of eliminating want. He came to this conception mainly through the grinding poverty which he and his family suffered during the early period of his life. His system is still studied, and there are Henry George schools where it is taught, the one in New York being the most prominent one.

The George theory is that a country's income is based on the land and the use to which it is put. If the land is idle it has no value. By encouraging the use of land to its greatest capacity, more opportunities can be created and more jobs for the people brought about.

A common illustration of what George meant by "land values" is this: a piece of property in mid-town New York is immensely valuable, hundreds of times more valuable than a similar piece of land in some village. What makes the one so much more valuable than the other? It is because of the activities of the people.

George believed that instead of the hundreds of taxes, direct and indirect, paid by the people to the federal and state governments, one tax levied on the values of the land would be sufficient to pay for all governmental and community needs. This system of taxation is now the widely known "Single Tax."

THREE great religions place the leader of the Exodus upon the highest plane they allot to man. To Christendom and to Islam, as well as to Judaism, Moses is the mouthpiece and law-giver of the Most High; the medium through which the Divine Will has spoken. Yet this very exaltation, by raising him above comparison, may prevent the real grandeur of the man from being seen.

To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, required some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

No matter how clearly the descendants of the kinsmen who came into Egypt at the invitation of the boy-slave become

prime minister, maintained the distinction of race, and the traditions of a freer life, they must have been powerfully affected by the Egyptian civilization; and just as the Hebrews of today are Polish in Poland, German in Germany, and American in the United States, so, but far more clearly and strongly, the Hebrews of the Exodus must have been essentially Egyptian.

It is not remarkable, therefore, that the ancient Hebrew institutions show in so many points the influence of Egyptian ideas and customs. What is remarkable is the dissimilarity. To the unreflecting, nothing may seem more natural than that a people, in turning their backs upon a land where they had been long oppressed, should discard its ideas and institutions. But the student of history, the observer of politics, knows that nothing is more unnatural. Habits of thought are even more tyrannous than habits of the body. They make for the masses of men a mental atmosphere out of which they can no more rise than out of the physical atmosphere. A people long used to des-



Michelangelo's Conception of Moses

potism may rebel against a tyrant; they may break his statutes and repeal his laws, cover with odium that which he loved, and honor that which he hated; but they will hasten to set up another tyrant in his place. A people used to superstition may embrace a purer faith, but it will be only to degrade it to their old ideas. A people used to persecution may flee from it, but only to persecute in their turn when they get power.

For "institutions make men." And when amid a people used to institutions of one kind, we see suddenly arise institutions of an opposite kind, we know that behind them must be that active, that initiative force—the men who in the beginning make institutions.

This is what occurs in the Exodus. The striking differences between Egyptian and Hebrew polity are not of form but of essence. The tendency of the one is to subordination and oppression; of the other, to individual freedom. Strangest of recorded births! from out the strongest and most splendid despotism of antiquity comes the freest republic. From between

the paws of the rock-hewn Sphinx rises the genius of human liberty, and the trumpets of the Exodus throb with the defiant proclamation of the rights of man.

Consider what Egypt was. The very grandeur of her monuments, that after the lapse, not of centuries, but of millenniums, seem to say to us, as the Egyptian priests said to the boastful Greeks, "Ye are children!" testify to the enslavement of the people and are the enduring witnesses of a social organization that rested on the masses an immovable weight. That narrow Nile valley, the cradle of the arts and sciences, the scene, perhaps, of the greatest triumphs of the human mind, is also the scene of its most abject enslavement.

In the long centuries of its splendour, its lord, secure in the possession of irresistible temporal power, and securer still in the awful sanctions of a mystical religion, was as a god on earth, to cover whose poor carcass with a tomb befitting his state hundreds of thousands toiled away their lives. For the classes who came next to him were all the sensuous delights of a most luxurious civilization, and high intellectual pleasures which the mysteries of the temple hid from vulgar profanation.

But for the millions who constituted the base of the social pyramid there was but the lash to stimulate their toil, and the worship of beasts to satisfy the yearnings of the soul. From time immemorial to the present day the lot of the Egyptian peasant has been to work and to starve that those above him might live daintily. He has never rebelled. The spirit for that was long ago crushed out of him by institutions which make him what he is. He knows but to suffer and to die.

To organize and carry on a movement resulting in the release of a great people from such a soul-subduing tyranny, backed by an army of half a million highly trained soldiers, required a leadership of most commanding and consummate genius. But this task, surpassingly great though it was, is not the measure of the greatness of the leader of the Exodus. It is not in the deliverance from Egypt, it is in the constructive statesmanship that laid the foundations of the Hebrew commonwealth that the superlative grandeur of that leadership looms up. As we cannot imagine the Exodus without the

great leader, neither can we account for the Hebrew polity without the great statesman. Not merely intellectually great, but morally great—a statesman aglow with the unselfish patriotism that refuses to grasp a sceptre or found a dynasty.

The outlines that the record gives us of the character of Moses—the brief re-

existed in rudimentary patriarchal form in the tribes around, that Moses aimed to found. Nor was it a republic where the freedom of the citizen rested on the servitude of the helot, and the individual was sacrificed to the state. It was a commonwealth based upon the individual—a commonwealth whose ideal it was that every man should sit under his own vine and



As Gustave Doré, the French Artist, Visualized Moses with the Tablets of the Law

lations that wherever the Hebrew scriptures are read have hung the chambers of the imagination with vivid pictures—are in every way consistent with this idea. What we know of the life illustrates what we know of the work. What we know of the work illuminates the life.

It was not an empire such as had reached full development in Egypt, or

fig tree, with none to vex him or make him afraid; a commonwealth in which none should be condemned to ceaseless toil; in which, for even the bond slave, there should be hope; in which, for even the beast of burden, there should be rest. A commonwealth in which, in the absence of deep poverty, the manly virtues that spring from personal independence

should harden into a national character—a commonwealth in which the family affections might knit their tendrils around each member, binding with links stronger than steel the various parts into the living whole.

It is not the protection of property, but the protection of humanity that is the aim of the Mosaic code. Its sanctions are not directed to securing the strong, in heaping up wealth, so much as to preventing the weak from being crowded to the wall. At every point it interposes its barriers to the selfish greed that, if left unchecked, will surely differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Its Sabbath day and Sabbath year secure, even to the lowliest, rest and leisure. With the blast of the jubilee trumpets the slave goes free, the debt that cannot be paid is cancelled, and a revision of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn. Everywhere, in everything,

The "Horns" of Moses

IN THEIR conceptions of Moses, the older artists gave him horns, something that has puzzled many. This is based on a misunderstanding of the Hebrew word *karan*, which means both "horned" and "beamed." In the Biblical description of the return of Moses from Mt. Sinai there is this passage: "And Moses' face, although he did not know it, was all radiant after the meeting at which he had held speech with God."

Non-Jewish amateur Biblical scholars translated "radiant," or "beamed" (*karan*) as "horned," hence the knobs on Moses' head, such as are shown on the celebrated statue by Michaelangelo.

dominant idea is that of our homely phrase—"Live and let live!"

With the foresight of the philosophic statesman, Moses legislated not for the need of a day, but for all the future. Everywhere in the Mosaic institutions is the land treated as the gift of the Creator to His common creatures, which no one had the right to monopolize. Everywhere

it is, not your estate, or your property, nor the land which you bought, or the land which you conquered, but "the land which the Lord thy God giveth thee"—"the land which the Lord lendeth thee." And by practical legislation, by regulations to which he gave the highest sanctions, he tried to guard against the wrong that converted ancient civilizations into despots—the wrong that in after centuries ate out the heart of Rome, that produced the imbruting serfdom of Poland and the gaunt misery of Ireland, the wrong that is today crowding families into single rooms in this very city and filling our new States on the other side of the Atlantic with tramps. He not only provided for the fair division of the land among the people, and for making it fallow and common every seventh year, but by the institution of the jubilee he provided for a redistribution of the land every fifty years, and made monopoly impossible.

I do not say that these institutions were, for their ultimate purpose, the very best that might even then have been devised, for Moses had to work, as all great constructive statesmen have to work, with the tools that came to his hand, and upon materials as he found them. Still less do I mean to say that forms suitable for that time and people are suitable for every time and people. I ask, not veneration of the form, but recognition of the spirit.

Yet how common it is to venerate the form and to deny the spirit. There are many who believe that the Mosaic institutions were literally dictated by the Almighty, yet who would denounce as irreligious and "communistic" any application of their spirit to the present day. And yet today how much we owe to these institutions! This very day the only thing that stands between our working classes and ceaseless toil is one of these Mosaic institutions. Nothing in political economy is better settled than that under conditions which now prevail the working classes would get no more for seven days' labor than they now get for six (thus assuring a day of rest).

From the free spirit of the Mosaic law sprang that intensity of family life that amid all dispersions and persecutions has preserved the individuality of the Hebrew race; that love of independence that under the most adverse circumstances has char-

acterized the Jew; that burning patriotism that flamed up in the Maccabees and bared the breasts of Jewish peasants to the serried steel of Grecian phalanx and the relentless onset of Roman legion; that stubborn courage that in exile and in torture held the Jew to his faith. It



An old German print illustrating the Plague of Hailstones

kindled that fire that has made the strains of Hebrew seers and poets phrase for us the highest exaltations of thought; that intellectual vigor that has over and over again made the dry staff bud and blossom. And passing outward from one narrow race it has exerted its power wherever the influence of the Hebrew scriptures has been felt. It has toppled thrones and cast down hierarchies. It strengthened the Scottish covenanter in the hour of trial, and the Puritan amid the snows of a strange land. It charged with the Iron-sides at Naseby; it stood behind the low redoubt on Bunker Hill.

Through all that tradition has given us of the life of Moses runs the same grand passion—the unselfish desire to make humanity better, happier, nobler. And the death is worthy of the life. Subordinating to the good of his people the natural disposition to found a dynasty, which in his case would have been so easy, he discards the claims of blood and calls to his place of leader the fittest man. Coming

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T WAS Friday night and mother lit the candles and prepared to serve the chicken soup. The kitchen had seemed especially lonely on Friday nights ever since Father had passed away. Not that he really said anything. He was too tired from cutting leather goods all day. And probably hungry, too, though never too tired and never too hungry to look at what I had made in school that week—a poster, a pot-holder an ashtray from shellacked paper streamers. He would study it, finger it and turn it over in his hand. And I always grew concerned when he frowned while deciding whether or not to be satisfied with it. Then he smiled, a wonderful, wonderful smile, and as I put my things away and took my place at the kitchen table, he said to mother, "It's very nice what she made. Don't you think so, Goldie?" And it never bothered me that she did not answer.

Mother served the soup and its steaming, delicious aroma filled the kitchen, but father wasn't ready to eat just yet. He always looked at the candles for a moment as they burned brightly in the candelabra that mother had put on top of the oven. And my eyes followed his gaze to the candles, warm and soft and beautiful, with their shadows dancing behind them. And I felt that surely he must be saying that God was in our kitchen, that the chicken soup was the best of all chicken soups and that our home, three flights up and to the rear, was the best of all homes. Then, with two shakes of pepper and three of salt, he began his meal. And mother and I, the family, joined him.

After supper, I listened to the radio and watched the candles and felt sorry that they were getting shorter and shorter. Their drippings reminded me of tears and they felt warm as they rolled down the side of the candles and onto my fingertips. I collected the warm wax and kneaded it in the palm of my hand and then tried to attach it to the top of the shortest candle, hoping that this would make it last a little longer. And if my mother caught me, she'd pull my hands away. I'd hurt myself. I'd start a fire. It was not a toy. I was not acting like a young lady. I'd have to grow up.

I told her that I did not want to see the candles burn out.

A Short Story

CANDLES OF HOPE

By MYRA FRANKEL

"But they're supposed to. They burn for several hours and that's enough."

I didn't play with the candles after father died.

Tonight it was very lonely. It was turning toward winter, the first winter without father coming home, and already it had grown so dark and the wind rattled the windows.

His place was empty. His chair was empty.

"Why did he have to die, mother?"

"Why?" A sigh came from deep within her. "Because he was sick. Very, very sick."

"But he was all right until six weeks before—"

"He had cancer. What's the use! They didn't know. And they gave him pills to deaden the pain. Pills and pills and pills. He had terrible pain. He should rest in peace, he might have wanted it to end."

I tried to think of a terrible pain and recalled the time I broke my arm while roller skating, but I never had thought of

dying because of it. No, I thought: I should never want to die. I want to learn everything and see everything and do most everything—and do them well. I'd go to high school and to college and I'd travel all over the world. And then I'd marry. Tomorrow I was going to Lenore's house to play monopoly with her and the following day to my cousin Rose's home to see the new baby and to watch Rose give Barbara a bath.

Baby Barbara. There had been a time when I was considered the "baby" of the family. Then my cousin Joel was born, and now it's Barbara. And some day, I shall have children and Barbara will be old. And I'd be like my mother.

I looked at my mother and felt funny as I did, for it seemed that though I saw her every day, I didn't know what she really looked like. Rose often said I took after mom, and I knew we both had blue eyes and brown hair. But as I saw her now, a flabby old woman with her body warped from arthritis and a yellowish

(Continued on page 22)

A GOODMAN SYNAGOGUE



ONE of the unique synagogues designed by Percival Goodman, New York architect who has become the foremost creator of Jewish houses of worship. This is the synagogue of the Congregation Beth El, in New London, Connecticut. Dr. Benjamin Kreitman, the associate Rabbi of the Brooklyn Jewish Center, was the spiritual leader of the Congregation Beth El when this synagogue was built. It is a beautiful example of Goodman's art, combining the modern functional approach with the spiritual expression of traditional Jewish values.

FIETEEN years ago, a frail woman laid her tired head to rest in the peaceful little cemetery of Givat Brenner "on the slope of the hill." She was Jessie Sampter, the poet and pioneer of American Zionism, whom a dramatic life in quest of God had led from a spacious Sampter mansion on Fifth Avenue to the austere "Room Nr. 7" in the Israel kibbutz. There Jessie Sampter had established the rest home, *Beth Jesha*, whose magnificent garden has become one of the beauty spots of the country, and where many sick "workers and teachers" have regained their strength. Her name *Jesha*, as her Palestinian friends called her, has become a legend in Israel; but few seemed to know that there was an unpublished novel of hers, titled "In The Beginning (*B'Resbit*)."¹ Only now, fifteen years after Jessie Sampter's all too early death in 1938, this manuscript, a three-volume book, has been revealed. It was hidden in the Sampter archive of Jessie's sister in New Rochelle.

"The dead do not die": this was one of Jessie Sampter's basic convictions. The discovery of her book seems to prove that her theory was sound. It would have been destroyed if the sister had followed Jessie's will, which ordered "that whatever was not printed five years after the death of the author, would have to be destroyed." But Jessie's sister could not bring herself to burn the manuscript.

Miss Sampter started to write the novel in 1921, in a moment of deep despair, and rewrote it during the next ten years. In the last days of her life she sent it to America, carefully wrapped in sheets. She even asked her sister to cable her when the precious package arrived, and she was happy to know that it was safe "in the safest and sanest of countries," as she called her own native America in her letters.

What are the contents of this manuscript which was written with the heart blood of its author? It is obviously her own life story; not as it actually happened but as it might have been and as Jessie Sampter must have seen it in her dreams. "Evelyn Frieden," the heroine of her novel, grows up in the same "well-regulated household," surrounded by the loving care of parents and relatives as Jessie herself did. But here the little girl is not stricken by polio nor any other disease;

The Affecting Story of Jessie Sampter and the Unpublished Novel that Portrayed Her Life

THE WOMAN WHO FOUND HERSELF

By BERTHA BADT - STRAUSS

on the contrary she "goes in for sports," is fond of horseback riding, of playing ball, of walking in the woods and of dancing—just like the dream—Jessie would have done. In spite of all these assets, Evelyn is not happy; sometimes she feels that death would be better than life and that suicide would be her share. The brilliant and much beloved father of this house is an avowed agnostic who rejects all conceptions of faith as "superstition". The children have the feeling that they "don't belong to any group"; and though they have their Christmas tree and their Easter eggs like their Gentile friends, Evelyn is helplessly distressed when she encounters anti-Semitism and "does not know how to answer." Her sister turns to Unitarianism for a while in order to find some religion; her brother marries a Gentile woman and forgets all

about his ancient faith. But Evelyn herself, through the influence of a Jewish schoolfellow, discovers the charm of Jewish customs, the Sabbath candles and the Chanukah lights. Moreover, she discovers her Jewish people as a living power.

As her own efforts to live the life of an observant Jew meet with difficulties and ridicule in her parents' house, she runs away and moves to the "Young Hebrew Women's Association" in order to be among her people. Here she tries to learn Hebrew, and in the course of her lessons meets her lover, Emanuel, a Rabbinical student who seems to share her own ideals about Judaism and Zionism, for in the meantime she has discovered in the new teaching of the "return to the soil of the ancient Jewish homeland" not only the redemption for the homeless people but also the solution to the problem of the diseased soul of the modern Jew.

War comes, and Evelyn's family seems to forget the problems of the Jewish people in order not to be considered "aliens". But Evelyn remains steadfast to her dream; as soon as there is an opportunity, she goes to Palestine, in order to act like a Zionist and not merely preach Zionism.

However, in Palestine, disappointment is mixed with her admirations. She loves the land from the moment she set foot on it; the pleasant climate, the ancient language returning to a new life, the landscape, the history. But here in the Holy City of Jerusalem she can not find a congregation with which she might join in prayer, since the Orthodox Jews do not allow women to pray in the same room with them, and the modern Jews do not pray at all.

Gradually however, Evelyn, or Chava Shalom, as her Palestine friends call her, finds special tasks. She tries to work in the vineyard and orchard, guided by one of her friends from America who is both an engineer and a farmer. This "Boaz"

A MEETING WITH JESSIE SAMPTER

WHEN I visited Jessie E. Sampter in Rehovot in 1934 I was amazed to discover that she was badly deformed. One would have little suspected this from her writings, which were a clarion call to work and to action, written in a vigorous and spirited style. Here was one who succeeded in rising above her handicaps.

Miss Sampter told me that in her youth she had received no Jewish education, having come from an assimilationist background. She was inspired to learn about the Jewish people by a non-Jewish professor of English who said to her, "You write well. But your writings lack soul. You seem to have no roots. What of your people?"

Jessie Sampter took the professor's advice seriously. She began to study the heritage of the Jew. She emerged as one of the leading Zionist writers of her day. She spent her last years in Palestine, where she was greatly admired by all groups because of her many gifts of mind and of spirit, and because of her devotion to the cause of the rebuilding of Zion.

—MORDECAI H. LEWITTES.

(Continued on page 22)

THAPPENED during Succoth, 5714 (September 1953). Jewish athletes of all nations were invited to compete in the 4th World Maccabiah in Israel and twenty-three nations accepted the challenge, sending 850 of their foremost Jewish athletes to compete in the games which were held over a ten-day period. Accompanying the various teams were visitors from every part of the world, all of whom reported a huge success for a huge undertaking, and a greater love for Israel than they ever before entertained.

Although the games were sponsored by the Maccabee World Union, the Jewish Nationalist Sports Movement, few of the entrants of this country belonged to branches of the organization. It was a real privilege for one even to be present at the games, particularly when the opening and closing ceremonies were conducted. On hand for the stellar occasions were Prime Minister David Ben-Gurion; Foreign Minister Moshe Sharett; President Ben-Zvi; Cabinet Members and Mayors of local communities; and the cheering, enthusiastic crowd of 65,000 people who had waited since 1950 for a repeat Maccabiah performance.

The countries paraded in the stadium according to alphabetical order—in Hebrew. The military bands on the scene played the "Hatikvah," and there was scarcely a dry eye in the audience. The organizing committee put on the greatest show ever held in Israel. Thousands of boys and girls performed calisthenics with the aid of cable-tows. An airplane soared over the crowd and dropped a soccer ball that was to be used for an exhibition tilt. Olympic champions brought over by the U. S. were in action with their specialties and a spirit of holiday happiness prevailed everywhere.

If Tel Aviv was bursting at the seams with an increased population, the Ramat Gan Stadium, some ten miles out of Tel Aviv, took away some of the strain. Under ordinary circumstances the arena holds no more than 40,000 people. But it was different for this occasion. There was a huge black market for tickets covering the opening and closing ceremonies. Tickets were sold mainly in conjunction with reserved bus seats, good for transportation to and from the stadium. For weeks in advance the Army and Police Department were schooled in the han-

A REPORT On The MACCABIAH

dling of the crowds, and it was lucky for the contestants that they were escorted to the stadium from their living quarters.

While Premier David Ben-Gurion saved most of his applause for the Americans during the parade, it wasn't all honey as newspaper critics saw it. General complaint was that the American delegation did not parade as a unit, that most of them carried cameras, and indulged in unnecessary hat-waving to the crowd. The criticism may have been because Henry Wittenberg, the wrestling kingpin who served as the flag-bearer, followed the custom of America's flag-bearer in the Olympic Games and did not dip the U. S. flag to the Israeli stands, as did the flag-bearers of other nations.

It was this writer's pleasure to be the

By BARNEY AIN

assurance that all food returned would be kosher.

The American party of 103 athletes included two Olympic champions, namely Harrison Dillard, the sprinter and hurdler from Cleveland, and Parry O'Brien, the shotputter from Santa Monica. It is noteworthy to report that a Rabbi from Cleveland was responsible for getting the funds needed to send Dillard to the Maccabiah. Both athletes were idolized wherever they went. They put on exhibitions for the benefit of the spectators and conducted clinics for the Israeli youth. For the 1957 Maccabiah, all nations will be asked to finance their Olympic champions to the games. The presence of Dillard and



The Maccabiah Athletes Parading Before the Stadium Audience at Ramat Gan, Outside Tel Aviv

very first to sign the register at the Olympic Village where athletes of all nations were housed. The Mediterranean setting was a beautiful one and will long be remembered by those fortunate enough to live on the grounds. Our duties as advance officer was to borrow the food and medical equipment, including twenty tons of frozen meat, which was more than enough for 850 athletes for fourteen days. This meant some sort of barter and the lone request of the Government was an

O'Brien along the main streets was always the signal for the town's autograph hounds to get busy with their pens and books.

At the conclusion of the Maccabiah, Prime Minister David Ben-Gurion expressed the hope that all visiting athletes would be back for the 1957 event and that all contestants would speak Hebrew. The Premier also hoped that athletes from the "Iron Curtain" would join them as

they did at the first festival in 1932.

All athletic equipment and most of the sports uniforms brought over by the visiting American athletes were left behind to be distributed to the local organizations. This included several hundred pairs of basketball shoes which had been donated to "Materials for Israel" by a Boston shoe firm and which came under the heading of "hard-to-get" items.

There were receptions for the visiting athletes most every night of the week. The American Embassy entertained the U. S. Group at a garden party. Foreign Minister Sharett was host to all visiting athletes and committee men at his Gatlens. Mayor Levanon, of Tel-Aviv, had the red carpet out for all at City Hall. On days the Maccabiah athletes were not in action, they toured various high spots of the country in buses provided by the Organizing Committee. Among the trips were visits to the Negev, Jerusalem and Haifa.

Keenest sports rivalry existed in basketball. The American team was made up of the best college and club basketeers in the country, most of whom had made All-Sectional fives. Last year the Israeli hoopsters had been coached for the Helsinki Olympics by Tubby Raskin, the Brooklyn College mentor. Seven months later they went on to the European championships at Moscow and took fifth place honors. In the Maccabiah, both the U. S. and Israeli outfits had swept all opposition before them with large scores, beating France, Canada, Argentina, Turkey and Great Britain. In the final play-off tilt for the highest of honors, the Israeli team which had been given a special spot in the opening day parade, finished on the unhappy end of a 25-23 score against the Americans, using every sort of freezing tactics known to the books in order to keep their loss at a low figure.

An unofficial tally at the conclusion of the Maccabiah showed that Israel, based on the strength of numerous athletes in each event which permitted them to snare fourth, fifth and sixth places, all good for scoring points, amassed enough of a total to reign as the Maccabiah winner. The U. S. was second. However, the American athletes captured the most gold medals and the most trophies, which is always the pay-off in championship set-

tos. There's keener competition in view for the U. S. from this point on, particularly from the Israeli contingent, most of whom are benefiting from the coaches sent over by the U. S. Committee for Sports in Israel. While America took the basketball, tennis, swimming, gymnastic and wrestling (free-style) titles, Israel accounted for soccer, boxing, volley-ball, rifle shooting and the handball crowns, although only one other country, Austria, competed in the latter event. Rhodesia took lawn bowling; Sweden, table tennis; Denmark, wrestling (Greco-Roman); South Africa, weight-lifting and Great Britain, cycling. Fencing was shared by both Great Britain and Israel.

For the writer the games were a busy session, meaning the days and nights were a bit too short. In addition to serving as a boxing referee and member of the Jury of Appeals on Basketball, it was also our pleasure to select as the American representative to select the winner of the "Svislotsky Memorial Trophy," given to the outstanding performer at the Games who excels in ability, sportsmanship, character and good Maccabean traits. This honor went to Fred Oberlander, who was

born in Vienna, lived in Great Britain, and represented Canada at the 1950 and 1953 Maccabials. Fred, a leader in Maccabi circles in the Dominion, won the heavyweight wrestling (Greco-Roman) crown.

One memory that will never be erased concerns our 13-year-old son, Martin J. Ain, a member of the senior class at Center Academy of the Brooklyn Jewish Center, who was the American team mascot. Martin enjoyed a greater privilege, however, in being Bar-Mitzvah at the Schwiat Synagogue, on Ben Yehuda Road, which is situated not far from the Olympic Village. His Bar-Mitzvah, which was widely noticed in Israeli newspapers and magazines, and the radio, was attended by athletes and committee men of various nations. The Congregation insists that the gathering was the largest ever to attend services on an occasion apart of the Holy Days. Numerous youngsters from town attended to see how the American youth would fare with his Haftorah. And Martin, thanks to Mr. Leo Shpall, of the Brooklyn Jewish Center, acquitted himself with high honors.

Following the Bar-Mitzvah the Rabbi, speaking both in Hebrew and English,



Israel Foreign Minister Moishe Sharett with Barney Ain, Mrs. Ain and their son Martin, a Center Academy student. Martin was the Maccabiah mascot and was Bar Mitzvah in Israel.

hoped that many more boys from foreign lands would come to Israel for their Bar-Mitzvahs. At the Kiddush which followed in the Succoth, boy scouts and girl scouts sent by the Maccabiah groups presented Martin with their official hat, emblem and sash.

People of Israel, who welcomed visitors of other lands, were outspoken on one thing during the services. They wanted to know why the older people of America visited them in such numbers and not the younger folk. They were anxious to see more teen-agers in the land, to learn their customs, and see what they had accomplished and to study their biblical history.

Brutus Hamilton, Protestant coach of the American track and fielders, who held a similar post with the American track and field forces at Helsinki in 1952, was loud in his praise of what he saw and heard during his stay in Israel. Brutus, who had planned a pilgrimage to the Holy Land since childhood, told an audience at the University of California (Berkeley), where he is director of athletics, that he is "a better man and a better Christian" because of his visit to the Holy Land.

Club factions in Israel didn't permit the games to go off in trigger-like style. There were too many tiffs between the Hapoel and Maccabi groups. Jerusalem took offense over the fact that the town was given too few sports tourneys and hoped out loudly for more soccer games than allotted to them. Haifa was given the swimming program. Tel Aviv got the track and field, and tennis shows, with Ramat Gan, because of its appropriate facilities, getting the boxing and basketball tourneys. There was a wild scramble for some of the lesser-known sports, such as lawn-bowling, wrestling and fencing, with all being held in the vicinity of Tel Aviv. The beds may have been too short for the 6-foot basketball players, and perhaps there weren't enough towels or benches at the basketball game where 10,000 tried to get into a 4,000 seat outdoor stadium, but at any rate, everybody had a good time.

There remains several important projects for the U. S. Committee for Sports in Israel to realize. One is to equip and finance an Israeli athletic squad to take part in the Asiatic championships to be held in Manila next May. The other is to

support their Olympic Team at the 1956 Melbourne Games. This would mean that an Israel team would be in Olympic action for the second consecutive time, having first competed in the Helsinki Games during July 1952. Project number three is to get their schoolboys to engage in inter-school competition following a program in effect in New York City and known as the Public Schools Athletic League. Point four would be the matter of sending needed coaches who have attained recognition in the fields of swimming, track, field and boxing to Israel.

While Israel does not intend to compete

and field performances. Abe Grossfeld, of Manhattan, was winner of six gold medals in gymnastics. Grant Golden won the men's singles, men's doubles with Pablo Eisenberg and the mixed doubles with Anita Kantor. Dr. Harry Werbin, former Brooklynite now living in Kansas City, was the chief medical officer, not only for the U. S. aggregation but for the entire Maccabiah. Harry enjoys the unique distinction of having competed in the 1932 and 1936 Games as a steeple-chaser and having served at the 1950 and 1953 events as a medical officer. Active for the U. S. Committee for Sports in

THE EINSTEIN MEDICAL SCHOOL



A model of the new Medical School of the Yeshiva University in the Bronx for which ground was broken recently. It was given the name Albert Einstein College of Medicine, and when completed will cost 25 million dollars.

in all sports at the Asiatic Games, its soccer and basketball units are conceded an excellent chance to win the highest honors. With this in mind, these teams will play a series of matches in this country on a coast-to-coast trip. The basketball team will meet the leading Jewish Community Centers prior to going to Manila. The soccer team will, however, perform at some of the major league baseball parks after they return from the Asiatic Games.

Among the athletes honored at the games were Bob Rittenberg of Harvard, who received the San Francisco sports writers' prize for turning in the best track

Israel were such bulwarks as Col. Harry Henshel, Charles S. Greene, Charles Ornstein and Robert Morrison. Much praise is also due Dr. S. Winnick, Sam Mosberg, John Ferber, Leonard Low, Irving Schoolman, Nathan Kaufman, Ira Kahn, Charles Silver, Al Marcus, David Matlin, Frank Diamant, Edwin Loewenstein, Harold Zimman, Frank Schwinger, George Shulman, George Block, Henry Nesselroth, Alvin Kahaner, Al Polansky, Sol Gitman, Barney Felix, Sam Galin, Thomas Reamer, Richard Baime, Joe Salzman and Jerry Kessler, who gave of their time and money so that the Maccabiah could be a success from the American standpoint.

NEWS OF THE CENTER

Dr. Kreitman to Deliver "Thanksgiving" Message Friday Night

This Friday, November 27th, at our Late Friday Night Lecture Services, which begin at 8:30 p.m., Rabbi Kreitman will interrupt his Friday Evening series on "Our Cultural and Spiritual Heritage" with a sermon on the Thanksgiving holiday entitled "The Difference Between America and Americanism." Rabbi Kreitman will analyze the spiritual foundations of this country and draw from them a guide to the perplexing problems facing the American people today. This is a very important subject and we hope that many of the members, their families and friends will be with us at this service.

Cantor Sauler will be the soloist and lead in the congregational singing.

Advance Notice

Next Friday, December 4th, at our Late Friday Night Lecture Services, Rabbi Levinthal will speak on the "Festival of Chanukah and Jerusalem's 3000th Anniversary—Reflections on Both Events." This sermon may be considered an ancient lesson for a modern problem.

Sabbath Services

Friday evening services at 4:20 p.m.
Kindling of Candles at 4:15 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vay-eshet" Genesis 37:1-40:23.

Haphtorah Reading: Prophets—Amos 2:6-3:8.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:00 p.m.

Dr. Leon Thorn will speak in Yiddish at 3:50 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 4:20 p.m.

Special Maariv Services: 7:30 p.m.

Center Federation Dinner

The Brooklyn Jewish Center Commit-

tee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Messrs. Julius and Harry Leventhal in recognition of their fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, December 3rd at 6:30 o'clock.

Call Center (HY 3-8800) for reservations at \$6.50 per person.

Additions to Library

The following books have been added to our library for circulation:

Adventures of Mottel — Sholem Aleichem

Journey to the Dawn — Angoff
Glatzer — Franz Rosensweig

The Spirit of Jewish Law — Horowitz
Miriam Comes Home — Y. H. Levin
Abravanel — Netanyahu

Portraits Etched in Stone — D. de Sola Pool

Gentile Reactions to Jewish Ideals —
Raisin

The Gate of Heaven — Gershon ben Shlomo

The Student's Guide through the Talmud

One Foot in America — Yuri Suhil
Cowboy on a Wooden Horse — Yuri Shul

The Talmud — Unterman

The First Book of Israel — Kubie
Level Sunlight — Maurice Samuel

Hebrew

M'Adam ad Noah — Kasoto

M'Moach ad Avraham — Kasoto
Entsaiklopedia Ha'Ivrit — 4 vols.

Talmud Baba Kama — Targum Ivrit
Batei Medrashot — 2 vols.

Sefer Va'Yidra — Hoffman

Shisha Sidrei Mishna; Seder Nizikin,
Seder Molid

Tanach, Yismiyah, Trei Asar — Kasoto
Sepher Zikoron Li Kilat Lomzo

Entsaiklopedia shel Galiot — Varsha
Mavoh L'to-at Ha'higayon — Bergman
Ha'Folklore Ha'Yihudi — Bergman
Kitvei Asher Brash — 2 vols.

Acknowledgment of Library Gifts

We acknowledge with thanks receipt of books for our library from the following:

Dr. and Mrs. Israel H. Levinthal.

Mr. and Mrs. Irving S. Horowitz, in memory of their son.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. Maurice Bernhardt, Vice-President of the Center and Mrs. Bernhardt, of 139-04 Rockaway Beach Blvd., Belle Harbor, and Mr. and Mrs. Harry I. Model of 576 Eastern Parkway, on the birth of a daughter, Meg, to their children, Mr. and Mrs. Bernard Model of West Hempstead, L. I., on November 15.

Mr. and Mrs. Max Fortunoff of 501 Alabama Avenue on the marriage of their son, Allan, to Miss Helene Finke of Teaneck, N. J., on November 25th.

Dr. and Mrs. M. L. Levy, of 1 St. Paul's Court, on the birth of a daughter, Deborah Ellen, to their children, Mr. and Mrs. Allan Levy, on November 9.

Mr. and Mrs. Lou Schocket, of 1025 St. Johns Place, on the marriage of their daughter, Jocelyn, to Mr. Herman Schwartzman, of New Brunswick, N. J., on November 25.

Rabbi Levinthal's Book On "Judaism" Now in Fifth Edition

FUNK and Wagnall Company, publishers of books by Rabbi Levinthal, has just announced the publication of a fifth large edition of the Rabbi's popular work: "Judaism—An Analysis and an Interpretation." Also announced, is the printing of the fourth edition of the Rabbi's first volume of sermons: "Steering or Drifting—Which?"

It is a rare happening in the publishing field for Jewish religious books to appear in so many large printings. Dr. Levinthal's latest volume of sermons "A New World Is Born," will soon complete the second printing, and preparations are already being made for a third edition.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BAKER, EDWARD E.; Married; Res.: 377 Montgomery St.; Bus.: Attorney, 400 Broome St. *Proposed by* Julius Kushner.

BENTKOWSKY, MISS DIANA; Res.: 514 Howard Ave.

BERGER, MISS ELEANOR; Res.: 1342 46th St.

BIBLICK, THEODORE; Married; Res.: 712 Remsen Ave.; Bus.: Ins., 154 Nassau St. *Proposed by* Anne Friedman, May Levy.

CALICA, LEO; Married; Res.: 770 Empire Blvd.; Bus.: Sash, 531 Watkins St. *Proposed by* Dr. M. Goldenberg.

DRESHER, MILTON; Single; Res.: 145 E. 51st St.; Bus.: Coats & Suits, 512 7th Ave.

DELMAN, LAWRENCE; Single; Res.: 206 E. 95th St.; Bus.: Jewelry, 734 Lexington Ave. *Proposed by* Jesse Levine, David Yawitz.

FINK, SHERWIN; Single; Res.: 64-11 99th St.; Bus.: Bras, 378 Throop Ave. GEBLER, MISS ROSE; Res.: 440 E. 46th St.

GELLER, MISS INA; Res.: 272 Montgomery St. *Proposed by* David Yawitz.

GLASS, MISS PHYLLIS; Res.: 358 Eastern Parkway. *Proposed by* Bernice Gross, David Yawitz.

GOLDBERG, MISS AUDREY; Res.: 474 E. 98th St. *Proposed by* Dr. S. Krauss, Robert Krauss.

GOTKIN, DAVID; Married; Res.: 687 Lefferts Ave.; Bus.: Children's Hats, 97 E. Houston St. *Proposed by* Leo Kaufmann.

GREEN, MISS LILIAN; Res.: 813 Maple St.

GREENBERG, MISS HELENE; Res.: 769 St. Marks Ave. *Proposed by* Rosalind Zambrowsky, David Yawitz.

GROSS, IRA M.; Single; Res.: 126 Vernon Ave.; Bus.: Attorney, 401 Broadway. *Proposed by* Bernice Gross, Morris Hecht.

HOROWITZ, MISS CONSTANCE; Res.: 49 Woodruff Ave. *Proposed by* Marilyn Cohen, Martin Karlin.

HOROWITZ, MISS MARION; Res.: 374 Eastern Parkway. *Proposed by* Anita Bergman.

HOROWITZ, MISS THELMA; Res.: 374 Eastern Parkway. *Proposed by* Anita Bergman.

INGWER, MISS FLORENCE; Res.: 1710 Union St.

INGWER, MISS SYLVIA; Res.: 1710 Union St.

JAHSS, MISS SHIRLEY; Res.: 320 Eastern Parkway. *Proposed by* Doris Berger, Robert Sklar.

KELLER, MORRIS W.; Married; Res.: 251 Osborn St.; Bus.: Syrup, 270 E. Houston St. *Proposed by* Sidney A. Gold, Aaron A. Berman.

KIMELMAN, MISS LEAH; Res.: 1461 45th St.

KITAY, SEYMOUR; Single; Res.: 1969 Union St.; Bus.: Sportswear, 1410 Broadway.

KORN, MISS RACHEL; Res.: 932 Carroll St. *Proposed by* David Yawitz.

KRAMER, MISS GLORIA; Res.: 907 Fox St., Bronx. *Proposed by* Gerald Jacobs.

KRASNER, ALFRED; Single; Res.: 245 Sullivan Pl.; Bus.: Engineer, 295 Madison Ave. *Proposed by* Harold Kalb.

KRITZ, ROBERT; Single; Res.: 1316 St. John Pl.; Bus.: Veiling, 14 E. 37th St. *Proposed by* David Gold, Irvin I. Rubin.

KURST, HERBERT; Single; Res.: 2044 Pacific St.; Bus.: Research, 55 Johnson St. *Proposed by* Dave Rosenberg.

LAINOFF, SEYMOUR; Single; Res.: 348 Eastern Parkway; Bus.: Instruction, Yeshiva College. *Proposed by* Aaron A. Berman, Anita Rossow.

LIPSHUTZ, ROBERT; Married; Res.: 440 Brooklyn Ave.; Bus.: Lawyer, 401 Broadway. *Proposed by* Sidney A. Gold, Aaron A. Berman.

MASKELL, HARRY; Single; Res.: 1063 New Lots Ave.; Bus.: Suits & Coats, 241 W. 37th St. *Proposed by* Martin Bruckner.

MALTZ, MISS SARA; Res.: 1040 Carroll St. *Proposed by* Morris Hecht.

MANDEL, DR. WILLIAM; Married; Res.: 135 Eastern Parkway; Bus.: Physician. *Proposed by* Rubin Belfer, Leo Kaufmann.

MELKER, MRS. NETTIE; Res.: 1359 Union St.

MEYERSON, NORMAN; Single; Res.: 440 Lenox Rd.; Bus.: Laundry, 620 Cleveland St. *Proposed by* Harold Kalb, Michael J. Rosenfeld.

MILLER, WALLACE; Single; Res.: 469 Brooklyn Ave.; Bus.: Shoes, 812 Broadway. *Proposed by* Irvin J. Miller, Irwin Rothkopf.

MORRISON, MISS M.; Res.: 1521 Ocean Ave. *Proposed by* David Yawitz.

MOSTER, MISS MARY J.; Res.: 1004 Union St. *Proposed by* Aaron A. Berman, Anita Rossow.

NEIMAN, NATHAN; Married; Res.: 751 St. Marks Ave.; Bus.: C.P.A., 61 Broadway. *Proposed by* Dr. Harry Berman, Dr. Abr. Levine.

NEWMAN, DAVID; Single; Res.: 296 Glenmore Ave.; Bus.: Credit, 17 Smith St.

OZGA, WILLIAM S.; Married; Res.: 285 Hawthorne St.; Bus.: Brokerage, 100 Gold St. *Proposed by* Sylvia Simon, Irma Schnell.

PARNESS, MISS SANDRA; Res.: 2156 Linden Blvd. *Proposed by* Rosalind Zambrowsky, David Yawitz.

PEARLMAN, MISS HARRIET; Res.: 428 Atkins Ave.

RAPPAPORT, MISS LILA S.; Res.: 670 Watkins St. *Proposed by* Selig Rosenberg, Sid Rayburn.

REITER, HAROLD; Single; Res.: 156 E. 39th St.; Bus.: Pharmaceuticals, 154 W. 14th St. *Proposed by* Harold Kalb, Michael J. Rosenfeld.

RICHELSON, DANIEL; Single; Res.: 456 Alabama Ave.; Bus.: Accounting, 31 W. 57th St.

ROBBINS, MISS MYRA; Res.: 3043 Brighton 4th St.

ROSE, MISS ESTELLE; Res.: 207 E. 91st St. *Proposed by* Mildred Stein, Stuart Pearl.

ROSEN, MISS LILLIAN; Res.: 1492 Park Place.

ROSENBERG, ABRAHAM; Married; Res.: 250 Crown St.; Bus.: C.P.A., 1457 Broadway. *Proposed by* Joseph Levy, Jr., Leo Kaufmann.

ROTH, MISS MARILYN; Res.: 97 Brooklyn Ave. *Proposed by* Dr. S. Krauss, Robert Krauss.

RUBIN, ALFRED E.; Single; Res.: 168 Hendrix St.; Bus.: 521—5th Ave.

RUBIN, MISS CLAIRE; Res.: 4815—15th Ave. *Proposed by* Gilda Perler, Roslyn Thun.

(Continued on page 16)

HOW TO CELEBRATE CHANUKAH

Significance

Chanukah is a post-Biblical festival. It was instituted by the early Rabbis for the purpose of strengthening the Jewish historic consciousness.

Chanukah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors, under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 B.C.E.).

Observance

The celebration of Chanukah begins on the twenty-fifth day of Kislev (Dec. 1, 1953), the day on which the Temple was consecrated anew to the service of God, and lasts for eight days, because of the ceremony of rededication and festivities continued for that length of time.

This holiday is also called the Feast of Lights or Illumination, since it is customary to kindle the Chanukah lamp throughout the eight days of the festival. One light is kindled on the first night, and an additional one is lit on each succeeding evening until the last day, when eight lights are burned, exclusive of the "Shamas", which is a special candle used in lighting the others. ("Thus do the pious grow in the service of praise and duty from strength to strength.")

Little yellow wax candles or wells of oil with threads folded together are used, as a rule, and the lamp is generally placed on the window sill or in some other conspicuous place where it may be seen from the outside. (Symbol of freedom.)

The custom of kindling the lights finds its origin in a miracle which is said to have occurred during the rededication of the Temple. When the perpetual lamp was about to be lit, there was found only one cruse containing sufficient undefiled oil for one day, but by a miracle it lasted for eight days, the time required for the preparation of fresh oil.

The lighting of the Chanukah candles is solemnized by benedictions and songs, extolling God as Israel's deliverer. (Brokhot; Lehadlik Ner; Sheasah Nissim; Sheheyanu.)

It has become customary to indulge in games, riddles and other pastimes, especially during the evening of the festival.

Members of the family sit around late and play the game of trendle or "dreidel" (from the German "drehen"—to turn). The Chanukah dreidel is a ceremonial toy, similar to a spinning top or revolving die, with bottom and top pieces and four sides, on each of which will be found one of the following four Hebrew letters: "Nun", "Gimmel", "Heh", "Shin". These are the initial letters of four words which, when put together, make up the sentence "Nes gadol hayah sham," meaning, "A great miracle was or happened there." This may refer to the larger miracle of the victory of Judaism over Hellenism, or to the incident in connection with the small cruse of oil.

Different games are played with the trendle. A large Hebrew letter "Peh" is drawn, and the trendle, when spun, must not fall outside of it. Each of the four letters indicates a different result of the play. If the dreidel rests with the letter "Gimmel" up, it means that the player gets all (Ganz); if it falls with the letter "Heh" up, the player receives half (Halb); if it falls with the letter "Nun" up, the player receives nothing (Nichts); if it falls with the letter "Shin" up, the player has to add to the "pot" (Shettl zu). Another game is one in which the Hebrew letters stand for their numerical equivalents, i.e., Nun—50, Gimmel—3, Heh—5, Shin—300.

On the fifth night children join in the conduct of the ceremony of the kindling of the lights and receive gifts, particularly "Chanukah gelt," from their parents and relatives.

In general, a joyful atmosphere prevails throughout the week of the Chanukah festival. Special concerts and entertainments are conducted in Synagogues,

Centers and Hebrew Schools, and songs of praise from the Psalms (Hallel), as well as a special prayer (Al Hanissim), are recited. "Latkes", or potato "kugel", are the special dishes served during this week.

Chanukah Home Service

Light the first candle Tuesday evening, December 1, 1953.

One of the household kindles the lights with the Shammes light; one on the first evening, two on the second, etc., until on the eighth night of Chanukah eight candles are lit. As the lights are lit, the following blessings are sung:

1. Boruch atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom, Asher kid-dosh-nu b'mits-vo-sov v'tsi-vonu L'-had-lik ner shal Cha-nu-kah
Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Chanukah.
2. Boruch atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom She-o-soh nissim la-avo-se-nu bay-yomin ho-haim baz-z'man ha-zeh.
Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest miracles for our fathers in days of old, at this season.
3. The following is said only on the first evening:
Bo-ruch atoh A-do-noy, E-lo-he-nu Me-lech ho-o-lom She-hech-yu-nu, v'k'y'mo-nu v'hig-gi-o-nu la-z'man haz-zeh.
Blessed art Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

Latkes

This is a pancake, made of flour (or potatoes) and eggs; with a pinch of salt and pepper. The recipe in rhyme says:

If Latkes you would make,
Salt and eggs and flour take—
Eat with zest and song and rhyme,
At the festive Chanukah time.

SIMON, MISS SHEILA; Res.: 817 New York Ave. *Proposed by* David Yawitz, Arlyn E. Goldsmith.

SOBIE, MISS WINNIE; Res.: 123 E. 52nd St. *Proposed by* Irwin S. Weisberg.

SPATZER, MISS AUDREY; Res.: 1159 Eastern Parkway.

TANENBAUM, MISS SYDELLE; Res.: 1601 St. Johns Pl. *Proposed by* David Yawitz.

TARGUE, MISS JUNE; Res.: 1578 Sterling Pl.

TASCANDI, HERMAN; Married; Res.: 649 Montgomery St.; Bus.: Pajamas, 1270 Broadway. *Proposed by* Leo Kaufmann.

WEINSTEIN, SIDNEY; Single; Res.: 81-21 166th St.; Bus.: Floor Covering, 51 Tompkins Ave. *Proposed by* Robert Kaplan.

WOLINER, MISS DOLORES; Res.: 1411 W. 14th St. *Proposed by* David Yawitz.

WOLFF, JULIUS; Single; Res.: 27 Howard Ave.; Bus.: Engineer, Woodside, L. I.

The following have applied for reinstatement:

BECKERMAN, BERNARD; Married; Res.: 751 St. Marks Ave.; Bus.: Teacher, Boys H. S. *Proposed by* Henry H. Gross, David Spiegel.

GOLDSTEIN, ARNOLD; Married; Res.: 65-09 99th St.; Bus.: Cigars, 1549 Broadway. *Proposed by* Sidney A. Gold, Lou Frank.

HOCHBERG, SOL; Single; Res.: 9027 Kings Highway; Bus.: Pants, 915 Broadway.

KNAPP, ARTHUR; Single; Res.: 1030 Carroll St.; Bus.: Yarns, 539 40th St. *Proposed by* Harry Citron, Dr. Harry Benin.

KROUT, MISS BETTY; Res.: 85 Vernon Ave.

Late Applications

BRICKER, JUDAH M.; Single; Res.: 305 Linden Blvd.; Bus.: Attorney. *Proposed by* Harold Kalb, Michael J. Rosenfeld.

BECKENSTEIN, MISS MARILYN; Res.: 530 E. 51st St. *Proposed by* Dr. Jacob Beckenstein, Elaine Katz.

DAVIS, CAL; Single; Res.: 231 E. 58th St.; Bus.: Metallurgist, 70 Columbus Ave. *Proposed by* Paul Kotik.

EPSTEIN, BERTRAM; Single; Res.: 129-11 Francis Lewis Blvd.; Bus.: Home Appliances, 1735 Pitkin Ave. *Proposed by* Melvin Oringer.

FROHMAN, WALTER; Single; Res.: 813 Eastern Pkwy.; Bus.: Music Education, New York University. *Proposed by* Cantor Wm. Sauler.

GELBERT, MARTHA; Single; Res.: 254 Penn St.

GOLDSTEIN, LEO; Married; Res.: 2285 Utica Ave.; Bus.: Glass, 796 Grand St. *Proposed by* Dr. Morris Goldenberg.

PELLER, MISS RUTH; Res.: 1440 W. 8th St.

REICH, MISS ROSALYN; Res.: 97 Rockaway Pkwy.

FRANK SCHAEFFER, *Chairman*, Membership Committee.

MR. AND MRS. CLUB

THE opening meeting of the Mr. and Mrs. Club, held on October 14th was an outstanding success. In the form of a Cocktail Party and Dance, it served to introduce newcomers to the group as well as provide meeting grounds for the old-timers after the summer hiatus. During the business portion of the meeting, greetings were extended by the new president, Mr. Arthur Saier, who then introduced officers and Board members for the coming year. Words of welcome were also extended by Rabbi Kreitman. Then our member, Mr. David Gold, presented a report on a meeting held some months ago, the purpose of which was to re-evaluate the aims and purposes of the Mr. and Mrs. Club and to plan activities to carry out these aims and purposes. In addition to promoting Interest Groups within the Club, such as painting, sculpture and music classes, a broader suggestion was that the Club furnish or equip any new facilities which will be made available to the Center in the future. And so, on an optimistic and promising note for the future, the year's first meeting ended.

The Club's second meeting, held on the 17th, was a tremendous success. Speaker for the evening was Judge Nathaniel Kaplan, of the Domestic Relations Court, who addressed the group on juvenile delinquency.

Rabbi Kreitman Sermon Published

A sermon which Dr. Benjamin Kreitman preached at our Center on Sabbath morning, May 23, 1953, on the "Supremacy of the Torah—The Relation of Modern Knowledge to the Word of God," was published in pamphlet form through the courtesy of one of our members, Mr. Nathan Spiegel, in memory of his sainted father, Max Spiegel. The pamphlet also has a foreword by Dr. Israel H. Levinthal.

Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Mrs. Adolph M. Rosenheim of 1476 President Street.

Library Schedule

The Library of the Center is open to our members and the community as per the following schedule: Monday, Tuesday and Thursday from 1:30 to 9:00 p.m., Wednesday from 3:30 to 9:30 p.m., Sunday from 10:00 a.m. to 2:00 p.m.

AN APPROPRIATE CHANUKAH GIFT

RABBI LEVINTHAL'S

"JUDAISM — AN ANALYSIS
AND INTERPRETATION"

Now in its Fifth Printing



or one of his other volumes of sermons:
"STEERING OR DRIFTING — WHICH?"
"A NEW WORLD IS BORN"

\$2.50 per copy

For Yiddish readers — get the Yiddish Translation of "JUDAISM" by Dr. A. Asen \$3.00

Orders may be placed at Center desk.

Chanukah Gifts

There is a wonderful display of Israeli gift articles in the Center lobby. Choose them for your Chanukah presents.

THE YOUNGER MEMBERSHIP

An implementation of our goal of closer liaison between Conservative youth groups, our Young Folks League played host to the New York Region of Young Peoples League on November 3d. An overflow audience was present as the dramatic group presented a cantata, "Seven Golden Buttons." It was enthusiastically received. Featured in the cast were: Grace Swirsky, Ruth Koslovsky, Elaine Abelow, Morton Pitashnick and Arnold Magaliff. Sidney Zarider directed the cantata. Refreshments and a social followed the performance.

* * *

The testament of Judaism has bestowed upon history a legacy full of beauty and cultural wealth. This year, our Program Committee is presenting a series of programs entitled "Great Names in Jewish History" so that we may discover that we too are beneficiaries of this great testament benefaction. On Tuesday evening, December 15th, 1953, the first of the series will be presented on Chaim Nachman Bialik, an immortal among poets. Rabbi Baruch Silverstein, a noted authority on Bialik, will discuss the poet's works.

* * *

In conjunction with our annual campaign on behalf of the Federation of Jewish Philanthropies, we have planned a gala event for the evening of Tuesday, December 22d, 1953. Professional dancers from the Fred Astaire studios will demonstrate various and intricate dance routines for our members. Following this we will have a Champagne Hour, when members will be given an opportunity to exhibit their dancing prowess. A prominent speaker will address our group concerning the work being done by the Federation. Music and dancing will be provided by a well-known orchestra, and refreshments will be served.

* * *

A Winter Carnival at the Concord Hotel for the weekend of December 11-13 inclusive is being sponsored by the Young Peoples League of the United Synagogue of America. Our members and their friends are cordially invited to attend. A limited number of choice accommodations are still available. For rates and reservations we suggest that you communicate with our weekend chairman, Miss Marilyn Kaufman.

Interest Groups

Oneg Shabbat—follows the late Friday evening service every week, Rosalind Zambrowsky and David Yawitz, chairmen.

Bowling Group—meets every Sunday at 2:00 p.m. at Kings Recreation Center, New York and Clarkson Avenues, Brooklyn, New York, Leonard Krawitz, chairman.

Music Interest Group—meets Thursday evening, December 3d and December 17th at 8:30 p.m., Arnold Magaliff, chairman.

Bridge and Scrabble Group—meets December 10th at 8:00 p.m., Lila Picken, chairman.

Israeli Dance Group—We are starting a new interest group under the chairmanship of Helen Aranow. Herbert Kummel,

a professional Israeli Dance Instructor, will lead the group and sessions will be held on December 3d—10th—17th at 8:30 p.m.

Coming Events

Wednesday, Dec. 9th—Chanukah Masquerade Party.

Tuesday, Dec. 15th—"Great Names in Jewish History," see article above.

Tuesday, Dec. 22d—Federation night, see notice above.

Tuesday, Dec. 29th—Our Current Events

Group presents "Tensions in the Near East" featuring Michael Pragal, adviser to Israeli delegation at the U.N. and formerly secretary to Moshe Sharett.

Note: Our group will not meet on Tuesday evenings, December 1st and 8th.

The Junior League

THE Junior League, the Center's teenage college group, has embarked on an ambitious program of social and cultural activities. Right now, they are in the midst of their first series of addresses, "Jewish Religious Values For Our Times," and have already considered such topics as "Worship and the Concepts of God," presented by Dr. Kreitman, "The Dietary Laws," a debate moderated by Mr. Morris Hecht, "The Sabbath," a workshop organized by Robert Kritz.

The League has tried to keep abreast of the calendar and the times. A political symposium was held prior to election day, and a unique dramatic and social program was worked out for the Thanksgiving season.

Of course the social dancing that precedes and follows each meeting is quite popular among the membership. Most exciting, however, was the recent meeting devoted entirely to square dancing, with a professional caller in charge.

As the Junior League progresses, it

seems to gather momentum, with the result that future meetings promise to offer even more enjoyment and cultural values. An alert executive committee meets regularly for the express purpose of planning ahead for well-balanced meetings. The program for the December meetings includes the following: December 3rd will feature a Chanukah program with ritual, songs, and party games; December 10th will highlight the fourth lecture of the series, "Moral Values and Family Life," and a panel discussion will follow; December 17th is designated as United Nations Night, and an appropriate program is being planned; December 23rd is set aside for the annual college homecoming and vacation social, where community singing and dancing will be special features.

Membership in this group, which meets every Thursday evening at 8:30, is limited to young men and girls of college age. Girls who will enter college in the fall are also eligible.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

● Membership includes participation in cultural, religious, social and recreational activities.

THE CENTER ACADEMY

ALL the classes from Grades IV through VIII participated in the Armistice Day program. They sang appropriate songs, and the dances of different nations were beautifully performed. With assistance of the grade teachers, this memorable program was organized and directed by Miss Gladys Gewirtz, our Music teacher.

Jewish Book Month was observed by the pupils of the Center Academy on November 17th. The children of the Eighth Grade made posters which were displayed at their Book Exhibit. On that day the children of the entire school viewed the Exhibit and placed orders for books and recordings. The meeting of the P. T. A. was held the next evening and the parents examined the Book and Record Exhibit. The pupils of the Eighth Grade were in charge of the demonstration and the sales. Lists of selected books for parents and children were made available to the guests at the Book Exhibit. Miss Gladys Gewirtz, talented music teacher of the Center Academy, entertained the parents with delightful solos, community singing and demonstrations of Hebrew folk dancing.

We urge our parents to encourage their children to read books of Jewish interest and to fill some of their shelves at home with Jewish books.

An Appeal to Parents: Visit the library of the Brooklyn Jewish Center on the third floor. Celebrate Jewish Book Month by availing yourselves of the facilities of the library. Spend some of your leisure hours in enjoyable reading.

A thought for Thanksgiving — All Americans have reason to be thankful for and proud of our country's part in securing the position that we, as Jews in America, hold today. The American system has given freedom of worship and opportunity to all. If every present-day American will give the same allegiance to the principles of liberty and freedom which our forefathers held dear, and upon which our great democracy was formed, there could be no question as to the welfare of the United States and its people.

Please Note: The Chanukah celebration will be held on Wednesday, December 2, at 1:00 p.m. On that day our Assembly will be radiant with gleaming candles and

extra brightness. Grades One, Two and Three will take part in a program arranged by Miss Ruth Weiner, the Hebrew teacher of the lower grades. The Seventh Grade will participate in this celebration by presenting an original Hebrew play under the direction of Mr. Daniel Greenstein, who is in charge of the Hebrew instruction of the Seventh Grade group.

On October 8th, the Eighth Grade took a trip to the United Nations and participated in a guided tour sponsored by the American Association for the United Nations. Following this they visited the New York *Daily News* building and watched the giant world globe slowly turning in the lobby. They observed and studied the wonderful weather equipment. The Eighth Grade then visited the Pakistan Consulate in New York City, and attended a lecture on Pakistan, its geography, its climate and its culture. The trip terminated with the purchase of stamps from Pakistan by our interested stamp-collectors. The group felt that they had gained much knowledge of the affairs of the United Nations—which is their major unit of study this year.

A report of a class trip by a Fourth Grader: "The Fourth and Fifth Grades took a trip to the Metropolitan Museum on November 2nd. At the Museum we took a tour. The tour was about the Bible Land. We saw a mosaic. What is a mosaic? It is tiny colored stones put in a picture. This mosaic was about the Sacrifice of Isaac. Also we saw pottery made by the Canaanites. There were idols that the Canaanites worshipped. We also saw the oldest writing on leather. They are called the Dead Sea Scrolls."

"The Fifth Grade left our group and went on a lecture to listen about their own Social Studies. Our class went to the New York Museum. In the Museum they showed Manhattan when the Indians roamed Manhattan. We also saw fire engines and trains in the times of long ago.

"I liked the trip but I especially liked the mosaic."

Age: 9 years."

Our P. T. A. is at work on several projects—a theatre party which will be held on January 5, 1954, plans to assist the Student Council Lincoln Day Cele-

BONDS FOR ISRAEL RALLY

at the

BROOKLYN JEWISH CENTER

TUESDAY, DECEMBER 1
9:30 P.M.

•
Speaker

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Former Secretary-General of the United Nations and one of the world's outstanding Statesmen.

•
OTHER WELL-KNOWN PERSONALITIES WILL APPEAR.

•
Admission FREE

All Welcome

bration, February 12, Parent Education Programs, and a health program for children. Your help is urgently needed. Let us all fulfill our duties with the energy, love and devotion due our fine school, the Center Academy.

Visit
BOOK MONTH EXHIBIT
in
CENTER LOBBY

THE HEBREW SCHOOL

THE opening meeting of the Parent-Teachers Association featured an address by Mr. Henry Goldberg, principal of the East Midwood Jewish Center Hebrew School on the theme, "Parent and Child in Jewish Education." Mr. Goldberg stressed the importance of Jewish values in the home as an influence on the upbringing of the child.

Mrs. Sara Epstein, who presided, presented the officers for the coming year. Mr. David Weintraub, music instructor in our school, sang several Hebrew numbers accompanied by Mr. Sholom Secunda.

* * * *

There are several new members now serving on our faculty. Mr. David Weintraub is in charge of music instruction, the choral group and preparation for Bar Mitzvah. Mr. David Slominsky, in addition to his regular program of instruction, is in charge of our after-school patrol squad, whose function is to see that the rules of safety are properly enforced. Mr. A. Kaminsky, is instructor of our Post Bar Mitzvah course for students who have celebrated their Bar Mitzvah and who are continuing their Hebrew studies.

* * * *

At a faculty meeting held on Tuesday, November 3, the teachers were addressed by Mr. Samuel J. Citron, dramatic director of the Jewish Education Committee. He spoke on the theme, "Dramatic Activities in the Classroom." He stressed the importance of a curriculum which would be vital and meaningful to the students.

* * * *

A ceremony in honor of the students in our Hebrew School who have begun the study of the *Chumash* in Hebrew was held on Saturday, November 14 in the main synagogue. Soloists were, Robert Boyers, Joan Rezak and Leah Schmerler. The students were introduced by Rabbi Mordecai H. Lewittes, Associate Rabbi in charge of our school. They were addressed by Rabbi Levinthal who congratulated them on their splendid progress and who expressed the hope that he would be able to confer upon them a certificate of graduation when they have completed their study of the Five Books of Moses. This ceremony, known as "Hagigat B'reshith," is in keeping with the age-old

tradition of marking the beginning of the study of *Chumash* as a milestone in the education of our Jewish child.

* * *

At a recent meeting of the Hebrew Education Committee, under the chairmanship of Mr. Julius Kushner it was decided to introduce the "World Over" in our two-day-a-week classes and in the third and fourth grades of our Sunday School. Hitherto, this magazine was used only in our Hebrew School. The reaction to the introduction of this fine publication, issued by the Jewish Education Committee, was so enthusiastic that it was decided to extend its use.

* * *

Recent assemblies included a story by Rabbi Lewittes called, "King David's Wise Decision," and a film-strip in honor of Jewish Book Month, "The Book of Books."

Preparations are now under way for our Chanukah assembly on Sunday, December 6th. The choral group, under the direction of Mr. Weintraub, will present, "Chanukah in Song and Story". Hebrew dances will be presented by the Hebrew Dramatic Group under the direction of Mrs. Evelyn Zusman. Peter Pan, well-known magician, will be featured in a program of Chanukah fun and entertainment.

Each child in our school will receive a box of Chanukah candles as a gift of the Parent-Teachers Association.

* * *

The General Organization of the Hebrew School held elections with the following results: Joel Nisselson, president; Edwin Cooperman, vice-president; Sheldon Barkoff, secretary and Harvey Wolfman, treasurer. Mr. Irving Gabel is serving as advisor to the G.O.

The Sunday School and the two day-a-week classes elected as their officers, Merle Schuman, president; Karen Forsted, vice-president; Reva Levine, secretary; Blythe Farb, treasurer. Mr. Morton Bromberg is serving as advisor to the Sunday School G.O.

At its opening meeting, the Hebrew School G.O. discussed the improvement of attendance at our Junior Congregation and our Children's congregation. Th-

Sunday School G.O. decided that each class should be asked to be responsible for an assembly during the coming year.

New Book By Rabbi Lewittes

The Hebrew Publishing Company has just announced the publication of the second volume of "Heroes of Jewish History," by Rabbi Mordecai H. Lewittes, Associate Rabbi in charge of our Hebrew School. This book deals with the heroes of our people, from Joshua to Jeremiah, and is a sequel to the first volume which dealt with our Biblical leaders from Abraham to Moses.

The text books by Rabbi Lewittes are widely used in the schools throughout the country. He is also author of "The Student Bible" and co-author of "Modern Hebrew" and "Selected Readings in Hebrew Literature."

Gifts of Torah Covers

The Center acknowledges with thanks the following gifts of Torah covers:

Mrs. Claire Mitrani in memory of her husband, Solomon H. Mitrani.

Dr. and Mrs. Moses Spatt in memory of Joseph Goldberg.

Mr. and Mrs. Julius Kushner in honor of the golden anniversary of Mrs. Kushner's parents, Mr. and Mrs. Israel Hartman.

Dr. and Mrs. Harold D. Berlowitz in honor of the birth of their grandchild, Amy Beth Prince.

David and Bertha Fishman, in memory of their son Stanley.

Mrs. Rose Bromberg and children, in memory of husband and father, Michael Bromberg.

Mr. and Mrs. Kalman I. Ostow in memory of Mrs. Ostow's mother, Mrs. Gissa Rose Liebman.

Remember

U.
J.
A.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Fortunately, Chanukah comes this year at a time when it does not "compete" with the non-Jewish celebration of Christmas. Our children should be made cognizant of the fact that Chanukah is not merely an occasion for the giving and receiving of gifts. The observance of the holiday is important because it meant a turning point in the history of the Jewish people, when the bravery and moral stamina of the small band of Maccabees turned certain defeat into a great victory.

In the glow of the Channakah lights we symbolize the fact that the light of Israel will never be consumed, but will burn brightly throughout the ages, despite the many efforts to extinguish it. Just so long as we Jews are imbued with the Maccabeean spirit—just so long as there are mothers like Hannah, who reared her seven sons in the love for a Jewish way of life, just so long will Judaism survive.

And as we kindle the Chanukah candles in the peace and quiet of our homes, let us utter a silent prayer for the fulfillment of our efforts to build a rich Jewish life for our children and a strong Jewish community for our people. — BEATRICE SCHAEFFER, President.

The General Meeting

Sisterhood meetings continue to grow in effort and activity. A busy project session in advance of our program included announcements and appeals covering Social Action programs sponsored by the Metropolitan Branch of Women's League, a Forum under the auspices of the League of Women Voters, an invitation to our members to enroll in the excellent courses offered by our Adult Institute of Hebrew Courses, a plea by Mollie Markowe, chairman of our Mother-Daughter Luncheon, the annual Brooklyn Institute Day of the Federation of Jewish Women's Organizations to be held at our Center, the Center Metropolitan Opera benefit performance and exciting plans for our Fifth Annual Institute Day.

With a prayer for Israel's peace on her

lips, and a brief mention of the current mediation efforts of the United Nations in the Israel-Jordan border incidents, our President, Bea Schaeffer, presented Shirley Gluckstein, our Social Actions Chairman, who marked the eight years' existence of the U.N. with a spirited review of U.N. achievements toward world peace. Following Bess Gribetz, her co-chairman, who read a moving toast to the U.N., pledging in verse a re-affirmation of faith in its efforts, Mrs. Gluckstein labelled the U.N. "a blueprint of humanity, a hope for an organized world, man's greatest effort to integrate man's common feelings." In a program designed to highlight tunes of various nations, our concert soprano, Miss Ruthanne Craig, accompanied at the piano by our own Music Director, Sholom Secunda, delighted the audience with her rendition of American, English, French and Israeli songs. Our guest speaker, Mrs. Marvin Potash, a director of the League of Women Voters, chose wisely the title of her address, "The Citizen's Stake in the Coming Elections." She enumerated a long list of needs requiring immediate solution and improvement, better transportation, cleaner streets, better schools, an improved civic financial structure.

Kiddush to Junior Congregation

The Kiddush for our children to be given on Saturday, November 28th, will be sponsored by Mr. and Mrs. Herman Tascandi, in honor of their son's Bar Mitzvah. On December 5th, Mr. and Mrs. Max Zankel will tender a Junior Kiddush in honor of their 43rd wedding anniversary, also their children's anniversary. Mr. and Mrs. David Shapiro; Mr. and Mrs. Henry Gross will celebrate their 40th wedding anniversary on January 2d with a kiddush.

Cheer Fund Contributions

In memory of Iona Taft's father—Mrs. Sarah Klinghoffer, Mrs. Bea Schaeffer; in memory of her mother-in-law—Mrs. Ganya Spinrad; in memory of Mrs. Chas. Dilbert—Mrs. Bea Schaeffer; in honor of the birth of a grandchild—Mrs. Jules Lipschitz; in honor of Dr. and Mrs. Spatt's grandchild—Mrs. Sarah Kushner.

Joseph Goldberg Memorial Forest

Many trees were purchased at the meeting on November 19th of the E. P. Zionist District No. 14, which meets at our Center, at which time a special memorial service for our late beloved Administrative Director, Joseph Goldberg, was conducted, and a fitting program inaugurated the Joseph Goldberg Memorial Forest. *Let every Sisterhood member purchase another tree, or more, in his memory, now!* Call Sarah Klinghoffer, chairman, SL 6-8252; Lil Lowenfeld, SL 6-9865, or secure them at the Center desk.

Thanks to Mollie Markowe!

Because of the magnificent labors of the Chairman of our 17th Annual Mother-Daughter Luncheon and Fashion Show, Mollie Markowe, and her indefatigable co-chairmen, Sarah Greenberg and Edith Sauler, Wednesday, October 28th will be remembered as a glorious day, yielding high financial as well as social results. An attractive Fashion Revue by Martin's Department Store, a most delightful luncheon prepared and served by our caterers, Kotinsky and Tuchman, a room full of flowers generously contributed by Hyman Spitz, Inc., dozens of prizes, incidental music and appropriate messages by our leaders all added up to a *most unusual day*, for which a profound expression of *todah rabah* is due our energetic Chairman, Mollie Markowe!

Federation of Jewish Women's Organizations

Excerpt of letter from FJWO regarding November 4th at our Center; "Executive Board wishes to extend its thanks for the effort and energy you exerted in making our Brooklyn Institute a tremendous success. Thanks to all who participated, particularly the Sisterhood Players, who presented their skit so wonderfully." Make your reservations with Rose Wiener or Sarah Klinghoffer for the 34th Annual Convention and Luncheon of the Federation of Jewish Women's Organizations, to be held at the Hotel Astor on Wednesday, January 21st. Mrs. Eleanor D. Roosevelt heads a list of famous personalities and speakers. Tickets, \$6.00 including gratuities.

Fifth Annual Institute Day

Sisterhood's contribution to the Tercentennial Celebration of the 300th anniversary of Jewish Life in the United States

will be a preview in capsule form of the significance of this event, to be presented at our All-Day Symposium and Institute Day, November 30. Prominent speakers, music, dance and drama will highlight the program.

Federation of Jewish Philanthropies

Our November 9th Executive Board meeting, held at the Girls' Club, a beneficiary of Federation, helped to emphasize the need for concerted action in Federation's annual drive for funds. Sisterhood women are urged by Chairman Dorothy Gottlieb, Hy 3-8534, to make their own contributions as well as to encourage their assigned prospects to send in their checks NOW. All Sisterhood members are invited to attend a Federation Brunch to be held at our Center on Wednesday, December 9th at 11 a.m. An interesting and inspiring program is being planned. Make your reservations thru the Chairman or her co-chairman, Gertrude Ostow, SL 6-2842.

Women's League Notes

The annual Chanukah Festival of the Metropolitan Branch of the National Women's League, to be held at the Riverside Plaza Hotel on Monday, December 7th, promises to be a most gala event. The program will feature Cantor Robert H. Segal, whose glorious voice is heard on the Eternal Light Broadcast, and Rabbi Bernard Mandelbaum, Dean of Students at the Jewish Theological Seminary, as guest speaker, besides a thrilling Chanukah Candle-lighting ceremony. Make your Luncheon reservations, \$5.00 including gratuities, with Sadie Kurtzman, SL 6-1796.

Calendar of Events

Monday, November 30th—Fifth Annual Institute Day. All-Day Symposium. Sunday, December 6th—Brooklyn Jewish Community Council's Fourteenth Annual Convention to be held at our Center at 1 p.m. Delegates will enjoy a memorable program, including, among other personalities Maurice Samuel, noted author, and Bernard H. Trager, authority on National Community Relations.

Monday, December 7th—Annual Women's League Chanukah Festival at Riverside Plaza Hotel.

Wednesday, December 9th—Federation Brunch at our Center. All members welcome.

Monday, December 14th—Sisterhood Executive Board meeting—1 p.m.

Monday, December 21st—General Membership Meeting 12:45 p.m. "Report of the Book" program featuring Miss Banjie Feit, lecturer and traveler in "Laughter and Tears in Jewish Literature." Mrs. Mabel Berman in a medley of songs accompanied by Mrs. Sonia Adler. Mrs. Sarah Klinghoffer, Chairman. Refreshments will be served in advance of the meeting.

Wednesday, January 21st—Federation of Jewish Women's Organizations Convention and Luncheon at the Hotel Astor.

Wednesday, March 10th—Sisterhood Torah Luncheon on behalf of Jewish Theological Seminary.

SISTERHOOD PRESENTS

Fifth Annual Institute Day

MONDAY, NOVEMBER 30

Theme

"A CAVALCADE OF CREATIVE LIVING"

Three Hundred Years of American Jewry

Morning Session — 11:00 A.M.

Chairman, Mrs. A. DAVID BENJAMIN

"WE HAVE A PROUD TRADITION"

Dramatic Episodes performed by
Sisterhood Players

Address by
Mr. Jacob Steinfeld, prominent attorney.

Afternoon Session — 1:30 P.M.

Chairman — Mrs. JULIUS KUSHNER

S Y M P O S I U M

Participants —

Dr. Trude Weiss-Rosmarin, eminent author and lecturer.

Dr. Azriel Eisenberg, Executive Vice-President, Jewish Education Committee.

Moderator —

Dr. Benjamin Kreitman.

LYRICAL LINKS OF TIME

A Panorama in Narration, Song & Dance presented by Mr. David Weintraub, Music Instructor of our Center Hebrew School.

*Sisterhood will be your hostess
for Luncheon.*

The Saturday Night Clubs

ONE of the truly inspiring activities at the Brooklyn Jewish Center is the Saturday night youth program. We are happy to report that the growth of this segment of Center life has been phenomenal. Over 400 youngsters, ranging in age from 10 to 18 are now enrolled in our clubs.

The gymnasium begins to receive the younger membership at 6:15 in accordance with a rigidly enforced schedule that enables all age groups to obtain maximum enjoyment from the athletic and swimming program.

Our ten clubs have made significant progress in group organization, cultural activity and social attitudes.

One of the important objects of our club work is the acquisition of a love of and respect for Jewish culture and tradition. Club programs are carefully prepared by the respective leaders in accordance with a master schedule. Each meeting is evaluated in terms of the five-fold objectives promulgated by the United Synagogue Youth: Did the meeting—1) Intensify Jewish feeling?; 2) Relate itself to Jewish Communal life?; 3) Find your group working for a better world?; 4) Encourage self-expression and independent thought?; 5) Enable enjoyment of congeniality and fellowship?

All the clubs have just completed a unit on the Sabbath, lasting an average of five weeks. The younger groups brought ceremonial objects from home, or constructed their own in an Arts and Crafts session. The girls used water colors to depict scenes or ceremonies from the Sabbath day, or embroidered Chalah covers. Sabbath songs were learned and sung with relish; certain Sabbath games were played.

Among the older group, the Sabbath unit was developed through discussion, song, films and workshops. The lasting effect of this unit is vividly portrayed in the case of one group that decided to spend a social evening. However, in planning for this event, they thought it appropriate to begin the evening with a Havdalah ceremony!

A Happy Chanukah is in store for our club members. They have already begun work on this as their second unit of the year. This observance lends itself ideally to the needs and desires of our youngsters.

CONTINUATIONS

MOSES

(Continued from page 7)

from a land where the rites of sepulture were regarded as all-important, and the preservation of the body after death was the passion of life, he yet conquered the last natural yearning and withdrew from the sight and sympathy of men to die alone and unattended, lest the idolatrous feeling, always ready to break forth, should in death accord him the superstitious reverence he had refused in life.

"No man knoweth of his sepulchre unto this day." But while the despoiled tombs of the Pharaohs mock the vanity that reared them, the name of the Hebrew who, revolting from their tyranny, strove for the elevation of his fellow-men, is yet a beacon light to the world.

Leader and servant of men! Law-giver and benefactor! Toiler toward the promised land seen only by the eye of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs, whose deeds are the precious possession of the race, whose memories are its sacred heritage! With whom among the founders of empire shall we compare him?

To dispute about the inspiration of such a man were to dispute about words. From the depths of the unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell.

CANDLES OF HOPE

(Continued from page 8)

tinge to her face, I felt that I never wanted to be like that. And I knew that beneath her heavy lyle stockings were the bandages for her varicose veins. She walked slowly about the kitchen, putting some of the dishes into the sink; and as she did this, she kept one hand on the small of her back, massaging her spine with her crippled fingers.

And as I watched her, it seemed that her pain was entering my body, and her loneliness, too, and with it came a horrible thought and I wanted to ask her if it

were so—if someone could really wish for death—if she did. But I was afraid to ask. Nor could I eat anymore.

I helped put the dishes into the sink and started to wash them, but Lenore came over to play and mother said it was all right to leave them and play with my friend.

"It's OK, Ma. I can finish the dishes."

She waved her hand at me. "Go, go with your friend." She picked up one of the washed dishes and with her thumb-nail scraped off some chicken fat. "Not even a dish can my daughter wash," she said to Lenore.

Mother scooted me out of the kitchen and Lenore rushed ahead to the living room. But I stayed in the hall for a few moments to watch my mother. She stood by the candles and they were soon to die out. "I want to see Lillian a bride," she said in a soft, tired voice.

And I watched her as she built up the candles with her fingertips, so that the candles would last a little longer.

THE WOMAN WHO FOUND HERSELF

(Continued from page 9)

is a vivid portrait of Boris Kazmann, Jessie's neighbor in Rehoboth, the ardent idealist, whose dream was "to develop oil from the flinty rock" of Palestine.

The climax of her discoveries in modern Palestine is the cooperative settlement, the Kewutzah or Kibbutz, representing an approach to her own ideal of social justice, where nobody gets any "ready made cash," as she did in her childhood, but where everybody earns as much as he needs. On the way to this goal she loses her lover, Emanuel who prefers a comfortable congregation in Cleveland to the austere life of a pioneer. But at long last she finds fulfillment in marriage to Nahman ben David, who "came from the East to meet her from the West, from the North to meet her in the South." He too had to fight his way from an extreme orthodox education and an early misguided marriage to Palestine; even now, he cannot offer her a so-called "honorable marriage" because of his wife in far off Russia. Still, both of them know that they "belong to each other." And when their first child is born, they wonderfully understand that "across half the world, through thousands of years of longing,

they came back to Creation . . . to the Beginning. . . ."

When Jessie Sampter began this book, her clever friend Edith Eder, the psychoanalyst and wife of a famous doctor, told her: "If you go on as you began, this will be a great book!" Whoever reads this work today, will concede that this literary prophecy has not been fulfilled in its entirety. Jessie Sampter was a poet and not a novelist and the book in its present form is far from perfection. Despite its shortcomings, however, this manuscript should be published, for not only does it portray the spiritual way of a true God-seeker, but it also gives us a colorful description of a little-known phase of American Zionism. In this year of the Tercentenary of American Jewry, its publication would be a fitting tribute to one of the bravest and most beloved representatives of American Jewish womanhood.

Rock of Ages

*Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our sheltering tower.
Furious, they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.*

*Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.*

*Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.*

TRADITIONAL CHANUKAH HYMN.

MARK

JEWISH BOOK MONTH

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ABOUT PEOPLE IN THE NEWS

THE appointment of Chief Judge Simon E. Sobeloff of the Maryland Court of Appeals as the United States Solicitor General was indicated in Washington.

The Solicitor General's duties include representing the government in cases before the U. S. Supreme Court to which the government is a party, authorization of the intervention by the government in cases involving Constitutional questions or matters of Federal law, authorizes appeals by the government from decisions in lower Federal courts to higher courts including the Supreme Court—in such matters his decision is final. In legal circles, the position is considered the most important legal job in the government.

Judge Sobeloff was brought to this country as a child in 1893 by his parents who emigrated from Russia. During his long legal career he has acted as City Solicitor for Baltimore, United States Attorney for Maryland and last year was appointed to head Maryland's highest court by Gov. Theodore McKeldin, becoming the first Jew to hold so high a post in Maryland. He is a director of the Associated Jewish Charities of Baltimore.

★

Dr. Selman Waksman, discoverer of streptomycin, and Prof. William H. Kilpatrick, noted educator, received Justice Louis D. Brandeis gold medals of the *Jewish Forum* in New York. The pre-

sentations were part of the 35th anniversary observance of the *Jewish Forum* Foundation. The awards were made "in recognition for services to humanity."

★

Brig. Gen. David Sarnoff, chairman of the board of the National Broadcasting Corporation and of the Radio Corporation of America, was cited by the Jewish Seminary of America for his vision which has "contributed mightily to Judaism as a faith, to religion in all its manifestations, to American democracy, and to civilization itself." The citation marked the tenth anniversary of the Seminary-sponsored "Eternal Light" program, which is presented by NBC.

★

Dr. G. J. van Heuven Goedhart was approved by the General Assembly of the United Nations as High Commissioner for Refugees for a term of five years, beginning Jan. 1. Dr. Goedhart has been serving in this office since Jan. 1, 1951, and was the choice of Secretary-General Dag Hammarskjold to fill the post for the new, longer term.

★

For the first time in the history of Harvard University, a Jew has become president of its governing body, the Harvard Board of Overseers. He is U. S. District Court Judge C. E. Wyzanski, Jr.,

who is now in his second six-year term as a member of the Board. Judge Wyzanski is 47 years old and a native of Boston. He is a graduate of Harvard College and of Harvard Law School and has lectured in government at Harvard. He is a trustee of the Ford Foundation and of the Phillips Exeter Academy. He was first appointed to the federal bench by the late President Roosevelt after a career of public service.

★

In Istanbul a Turkish Jew who served with the Turkish detachment in Korea, was one of three Turkish Army officers to receive the United States military decoration, the Bronze Star Medal, for meritorious conduct in Korea. He is Lieut. Haim Benbasset of Istanbul, a reserve officer.

★

Estelle Sternberger, radio commentator, was honored in New York for her achievements as an outstanding American citizen and for her contributions to Jewish life by the Women's Institute of Jewish Studies of The Jewish Theological Seminary of America. Mrs. Sternberger, chosen by President Roosevelt as co-chairman of his Good Neighbor League, was the first recipient of the Albert Einstein Award for furthering international understanding.

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